



A S E R M O N
P R E A C H E D B E F O R E

the Kings Maiestie, at
Hampton Court,

Concerning the Right and Power
of calling Assemblies,

On Sunday the 28. of September,

ANNO 1606.

By the Bishop of Chichester.



Imprinted at London by Robert
Barker, Printer to the Kings most
Excellent Maiestie. 1606.



A SERMON
PREACHED BEFORE

the Kings Maestie, at

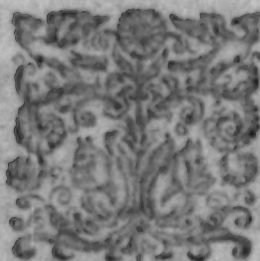
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80.52

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N V M. 10. verse 1, 2.

1. *Then God spake to Moses, saying,*

2. *Make thee two Trumpets of silver, of one whole peece shalt thou make them. And thou shalt have them (or they shalbe for thee) to assemble (or, to cal together) the Congregation, and to remooue the Campe.*



Mong diuers and sundry Commissions granted in the Lawe, for the benefite and better order of Gods people; this (which I haue read) is one. Given (as wee see) *per Ipsum Deum*, by God himselte: and that *viua vocis Oraculo*, by expresse warrant from his owne mouth, *Then God spake to Moses, saying.*

And it is a graunt of the Right and Power of the trumpets, and with them, of assembling

A Grante

From God.

Of the power
of calling As-
semblies.

The Grant of
this Power a
matter of im-
portance.

Cap. 19. 4.

In whose
hands this
Power was
before.

Cap. 9. v. 18,
20, 23.

the people of God. A Right & Power not to be lightly accounted of, or to be heard of with slight attention: It is a matter of great weight and consequence, *The calling of Assemblies*. There is yerely a solemne Feast holden in memory of it, and that by Gods owne ap-
poyntment, no lesse then of the Passeeouer, or of the Law it selfe, Euen the *Feast of the Trumpets*, much about this time of the yeere, the latter *Æquinoctiall*. And God appoynteth no Feast but in remembrance of some speciall benefite. It is therefore one of his speciall benefits, and high fauours vouchsafed them, and to be regarded accordingly.

This Power hitherto, euer since they came out of Egypt, and that God adopted them for his people, vnto this very day and place had God kept in his owne hands, as to him alone of right properly belonging. For vn-
to this very day, and place, the people of God, as they had assembled many times and oft: so it was euer (they be the very last words of the last Chapter, which serue for an introduction to these of ours) euer, all their meet-
ings and remouings were, by immediate war-
rant frō God himselfe. But here now, God no longer

longer intending, thus to warnethem still by
 speciall direction from his owne selfe, but to
 let ouer this power, once for all : Here hee
 doeth it. This is the primary passing it from
 G O D, and deriuing it to *Moses*, who was the
 first that euer held it by force of the Law Exod. 19. 13.
 written. For, to this place they came by the
 sound of Gods; and from this place they dis-
 lodged, by the sound of *Moses* Trumpet.

And it is a point very considerable what The time and
place of the
Granting.
 day and place this was; for it appeareth, they
 were yet at *Sinai*, by the 12. verse: yet, at the
 very Mount of G O D, by the 33. of this Chap-
 ter, euen then, when this Commission came
 foorth; So that this power is as ancient as the
 Law. At no other place, nor no other time
 deliuered, then euen the Law it selfe: when
 the two Tables were given, the two Trum-
 pets were given: and *Moses* that was made
 keeper of both the Tables, made likewise kee-
 per of both the Trumpets; both at *Sinai*: both
 at one time. As if there were some neere alli-
 ance betweene the Law and Assemblies. And
 so there is: Assemblies being euer a speciall
 meanes to reuiue the Law, (as occasions
 forue) and to keepe it in life; As, if the Law it
 selfe.

selfe therefore lacked yet something, and were not perfect and full without them: So, till this Graunt was passed, they stayed still at *Sinai*, and so soone as euer this was passed, they presently remoued.

To entreat then of this power. The story of the Bible would serue our turne to shew vs, who haue had the exercise of it in their handes, from time to time, if that were enough. But that is not enough; For the errors first & last, about this point, from hence they seeme to grow, that men looke not backe enough; haue not an eye to this, how it was in the beginning, by the very Law of G O D. Being therefore to search for the Original warrant; by which the Assemblies of Gods people are called, and kept: this place of *Numbers* is generally agreed to be it: That here, it is first found, and here it is first founded; euen in the Lawe, the best ground for a Power that may be.

Math. 19.4.

This the Original Grant of it.

Luc. 10.26.

In Lege quid scriptum est? quomodo legis? (saith our Saviour) What is written in the Law? how read you there? as if he should say: If it be to be read there, it is well: then must it needs be yeelded to: there is no excepting to it

it then, vntlesse you will except to Law, and Lawgiuer, to God and all. Let vs then come to this Commission.

The points of it be three: First, two trumpets of siluer, to bee made out of one whole peiece, both: Secondly, with these trumpets, the Congregation to be called, & the Campe remooued: Thirdly, *Moses* to make these Trumpeters, and, being made, to vse them to these ends. These three: The Instrument: The end for which: The partie to whom. Now, (to marshal these in their right order,) 1. The end is to be first: *Sapiens semper incipit a fine* (saith the Philosopher.) A wise man begins euer at the end: for that indeed, is *Causa causarum* (as Logique teacheth vs:) The cause of al the causes; the cause that sets them all on working. 2. Then next, the Instrument, which applyeth this power to this end. 3. And so last, the Agent, who is to guide the Instrument, and to whome both Instrument and Power is committed.

1. The end for which this Power is conueied, is double; as the subiect is double, wher-on it hath his operation: The Campe, and the Congregation. On either of these, a speciall

ciall act exercised : To remooue the Campe :
To call together the Congregation : One for
Warre , the other for Peace.

To interpret That of the Camp, hath no longer vse, then
anew while it is warre. God forbid that should be
long: nay, God forbid it should be at all. The
best remouing of the Campe, is the remouing
of it quite and cleane away. But *if it be not pos-*
sible, if it be not in vs to haue peace with all
Rom. 13. 13. sible, if it be not in vs to haue peace with all
men, if warre must be, here is order for it. But
the calling of the Congregation, that is it:
that is to continue, and therefore, that, which
we to deale with.

The calling of the Congregation, (as in the
two next verses) either in whole, or in part; ei-
ther of all the Tribes, or but of the chiefe and
principall men in them. A power for both
these : And (in a word) a power generall, for
calling Assemblies : Assemblies in warre : As-
semblies in peace : Assemblies of the whole :
Assemblies of each, or any part.

2. This Power, to bee executed by instru-
ments; The Instruments to bee Trumpets :
Two in number : Those to be of siluer, and
both of one entire piece of siluer.

3. This power, and the executing of it by
these

these Instruments, committed to *Moses*: First, hee to haue the making of these Trumpets: *Fac tibi*: Then, hee to haue the right to them being made: *Et erūt tibi*: Then, he to vse them to call the Congregation, and, if need be, to remooue the Campe. None to make any Trumpet but he. None to haue any Trumpet but hee. None to meddle with the calling of the Congregation, or remoouing the Campe with them but he, or by his leaue and appointment.

Wherein as we find the Grant full, so are we further to search and see, Whether this Grant tooke place or no? Whether as these Trumpets were made & giuen to call the Congregation, so the Congregation from time to time, haue bin called by these trumpets. And so first of the granting this Power to be executed, and then of the executing this Power so graunted.

So haue we two subiects: The Campe, and the Congregation. Two acts: to Assemble, and to Remoue. Two Instruments: the two siluer Trumpets. Two Powers, to make them: To owe them being made, for the two acts or ends before specified: First, for calling the Assembly, & then for dislodging the Campe.

And all these committed to *Moses*. The summe of all is : the establishing in *Moses*, the Prerogative and Power, of calling and dissolving Assemblies about publique affaires.

Then God spake to Moses, &c.

Assembling, a
motion extra-
ordinarie.

IF we be to begin with the end: the end is Assembling. Assembling, is reduced to Motion. Not to euery motion : but to the very chiefest of all : as that which draweth together all ; and so at once mooueth all. For, as in the Soule, when the minde summoneth all the powers and faculties together : Or in the body, when all the sinewes ioyne their forces together, it is *ultimum potentiae* : So, in the body politicke, when all the Estates are drawn together into one; it is *nexus* rather then *motus*, a maine sway, rather then a motion : Or, if a motion, it is *motus Magnus*, no common and ordinarie, but an extraordinarie great motion. Such a motion is Assembling, and such is the nature of it.

Yet necessary.

Yet, even this, (great and extraordinarie
as it

as it is) such, and so vrgent occasions may, and doe daily arise; as, very requisite it is, such meetings there should bee: very requisite (I say) both in Warre and in Peace, both for the Campe and for the Congregation. The ground whereof seemeth to be; That, Power dispersed may doe many things: but to doe some, it must be vnited. Vnited in consultation: For, that which one eye cannot discern, many may. Vnited in action: For, many hands may discharge that by parts, which in whole, were too troublesome for any. But, Action is more proper to warre: That is the Assembly of fortitude: And, Consultation rather for Peace: That is the Assembly of Prudence. And in Peace, chiefly, for making of Lawes: For that, euery man is more willing to submit himselfe to that, whereof all doe agree. The whole Campe, Then, when it is assembled, will be the more surely fortified: And, the whole Congregation, when it is Assembled, will be the more soundly aduised. And, hereby it commeth to passe, that there euer hath, and euer will be, great vse of calling Assemblies.

For the
Campe.

For the Con-
gregation.

Let me adde yet one thing further, to bring

Especially for
this land of
Britaine.

*Nec aliud ad-
uersus validis-
simas gentes,
pro nobis uti-
lius, quam
quod in com-
mune non con-
sulant. Rarus
ad propulsan-
dum commune
periculum con-
uentus. Ita
dum singuli
pugnant, uni-
uersi vincuntur.
In vita Agric.*

Necessarie for
the Church.

it home to our selues. There is no people vn-
der heauen, may better speake for the vse of
Assemblies, then wee: There was nothing
that did our Ancestours the *Britaines* more
hurt, (saith *Tacitus* of them) nothing that
turned them to greater preiudice, then this
one, That they met not, they consulted not
in common: but euery man ran a course by
himselſe of his owne head: And, this was the
greatest aduantage the Romane had of them;
they were not so wise, as to know what good
there was in publicke conuentions. There-
fore, great vse of Assemblies; may wee say of
all others.

Now, if they bee needfull for the Campe,
and for the Congregation, as it is a Ciuill bo-
dy; I doubt not, but I may adde also, euery
way as needfull for the Congregation pro-
perly so called (that is) the Church. The
Church hath her wars to fight: The Church
hath her Lawes to make.

Warres with heresies: wherein experience
teacheth vs, it is matter of lesse difficultie to
raze a good Fort then to cast down a strong
imagination; and more easie to driue out of
the field a good armie of men, then to chase

out

out of mens minds a heape of fond opinions,
 hauing once taken head. Now, heresies haue
 euer bin best put to flight by the Churchs As-
 semblies, (that is) Councils, as it were by the
 Armies of Gods Angels (as *Eusebius* calleth
 them) yea, it is wel known, some heresies
 could neuer be throughly mastred, or con-
 quered but so.

*De vita Con-
 stantini, lib. 3.
 cap. 6.*

Then for the Churches Lawes (which we
 call Canons and Rules) made to restaine or re-
 dresse abuses, they haue alwayes likewise bene
 made at her Assemblies in Councils, and not
 elswhere. So that, as requisite are Assemblies
 for the Congregation, in this sense as in any o-
 ther. By this then that hath bene said, it ap-
 peareth that Gods *Fac tibi* here, is no more
 then needes; but that meete it is, the Trum-
 pets be put to making. And so I passe ouer to
 the Instruments, which is the second part.

Assembling (we said) is reduced to moti-
 on. Motion is a worke of power. Power
 is executed *Organice* (that is) by Instrument:
 So an Instrument we must haue, wherewith
 all to stirre vp, or to begin this Motion.

Instruments.

1. That Instrument to be the Trumpet. *Trumpets.*
 It is

1. It is the sound, that G O D himselfe made choise of, to vse at the publishing or proclaiming his Law. And the same sound hee will haue continued, and vsed stil; for Assemblies, which are (as hath been said) speciall supporters of his Law: And the very same he wil vse too, at the last, when he will take accompt of the keeping or breaking of it; which shall be done, *In tuba nouissima*, by the sound of the last Trumpe. And he holdeth on, or continueth one and the same Instrument, to shew, it is one and the same Power, that continueth still: that whether an Angel blow it, as at Sinai; or whether Moses, as euer after, it is one sound, euen Gods sound, Gods voice, we heare in both.

Two.

2. They are to be twaine, for the two Assemblies, that follow in the two next verses; eyther of the whole tribes, *Coagmentatiue*: or of the chiefe and choice persons of them only, *Representatiue*. And for the two Tables, also. For euen this very moneth, the first day, they are vsed to a Ciuil end: the tenth day to a Holy, for the day of Expiation: of which this later belongeth to the first; that former, to the second Table.

3. They

3. They are to be of siluer: (not to seeke after speculations) onely, for the Metals sake, which hath the shrillest and cleereſt ſound of all others.

3.
Of ſiluer.

4. They are to be of one whole peece both of them, not of two diuerſe: And that muſt needs haue a meaning: it cannot bee for nothing: For vnleſſe it were for ſome meaning, what ſkilled it els, though they had bin made of two ſeuerall plates? but only to ſhew, that both aſſemblies are *vnivs iuris*, both of one & the ſame right: as the trumpets are wrought, and beaten out, both of one entire peece of Bullion.

4.
Of one entire
peece.

3. **B**Vt it will be to ſmall purpoſe, to ſtand much vpon the Inſtrument: I make way therefore to the third point: how they ſhall be beſtowed, who ſhall haue the dealing with them: For on them depends, and with them goeth the Power of calling Aſſemblies.

First, to whom theſe Trumpets, to whom this Power was granted, to call the Congregation: And then, whether the Congregation were euer after ſo called, by this Power, and theſe Trumpets.

1.
To whom
committed.

1. Where firſt, it will be ſoone agreed (I Not to all, truſt) that euery body muſt not be allowed

C

to

Aft. 19. 33.

to be a maker of Trumpets : nor , when they
bee made , that they hang , where who that
list may blow them: (that is,) that euery man,
hand ouer head, is not to be in case, to drawe
multitudes together : There will be (saith S.
Luke) *Turbatio non minima*, no small adoe, if
that may be suffred. If *Demetrius* getting to-
gether his fellow craftesmen , they may of
their owne heads, rush into the common Hal,
and there keepe a shewting and crying two
houres together ; not knowing most of them,
why they came thither , and yet thither they
came. There is not so much good, in publique
meetings , but there is thrice as much hurt, in
such as this : No Common-wealth , no not
popular Estates could euer endure them :
Nay, πάντα κατὰ τὴν, (say both Scripture and Na-
ture) *Let all bee done in order* : let vs haue
ἱερομεν ἐκκλησίαν, Lawfull orderly Assemblies, or else
none at all. Away then with this confusion (to
begin with) away with *Demetrius* Assemblies.

Aft. 19. 39.

But some.

Some, not
many, but
one.

To auoid then this confusion , some must
haue this Power, for, and in the name of the
rest. Shal it be one, or more? (for that is next.)
Nay , but one, (saith God) in saying , *Tibi*.
Where I wish you marke this ; That as at
the first he tooke this Power into his owne
handes,

handes , and called them still together himselfe : So here he deriueth this Power immediatly from himselfe , vnto one : without first setting it , in any body collectiue at all.

It is from our purpose to enter the question, Whether the Power were in the whole body originally , seeing though it were , it is now by the positive ordinance of God otherwise disposed : The reason may seeme to be ; Partly , necessity of expedition : The trumpets may need to be blowen sometimes , suddenly , sooner , then diuerse can well meete , and agree vpon it too : Partly , auoyding of distraction : The two Trumpets may bee blowen , two diuerse wayes , if they be in two hands ; and so shall the Trumpet giue an vncertaine sound , 1. *Corin.* 14. 8. and how shall the Congregation know , whither to assemble ? Nay (a worse matter yet then all that :) so may we haue Assembly against Assembly : and rather then so , better no assembly at all.

Therefore , as God would haue them , both made of one peece : so wil he haue them both made ouer to one Person , for *Tibi* implieth one. Who is that one ? It is to Moses God speaketh , to him is this *Tibi* directed : Him doth God nominate , and of his Person make

^{1.}
That one, Mo.
ses.

Moses to bee
maker of
them.

choise, first, to make these trumpets. No man to make, No man to haue the hammering of any trumpet but he.

And, there is no question, but for *Aaron*, and his sonnes the Priests: they are to call the Leuites, to call the people together to their Assemblies; How shall they warne them together, vnlesse they may make a Trumpet too? But, if there be any question about this; Gods proceeding here, will put all out of question: For, to whom giueth hee this charge? Not to *Aaron*, is this spoken; but to *Moses*: *Aaron* receiueth no charge to make any Trumpet: Neuer a *fac tibi*, to him; neither in this, nor in any other place. To *Moses* is this charge giuen. And to *Moses*: Not, Make thee one, (one for secular affaires; that, they would allow him, but *fac tibi duas*: Make thee two, Make both.

77 וְהָיוּ

And owner
of them.

2. Well, the making is not it. One may make, and another may haue: *Sic vos non vobis*: You know the old Verse; When they be made, & done; then who shall owe them? It is expessed that, too; *Et erunt tibi*: They shall be for thee. They shall be, not one for thee, and another for *Aaron*: but *Erunt tibi*, They shall be both for thee: They shall bee both

both thine. A thirde, if they can finde, they may lay claime to that; But both these are for *Moses*.

We haue then the deliuey of them to *Moses* to make, which is a kinde of seizin, or a Ceremony inuesting him with the right of them. Wee haue beside, plaine wordes, to lead their possession; and those wordes operative, *Erunt tibi*: That as none to make them; so none to owne them being made, but *Moses*. And what would we haue more to shew vs, *Cuius sunt Tubæ*, whose the Trumpets be; or, whose is the right of calling Assemblies? It is *Moses* certainly, and he by vertue of these, stands seized of it.

To goe yet further: But, was not all this to *Moses* for his time onely; and as it begun in him, so to take end with him? Was it not one of these same *Prinilegia personalia, quæ non trahuntur in exemplum*, A priuiledge peculiar to him, and so no precedent to be made of it? No: for if you looke but a little forward to the 8. verse following, there you shall see, That this power which God here conueyeth; this Law of the siluer Trumpets, is a Law to last for euer, euen throughout all their generations,

That power
to continue
after *Moses*.

ons, not that generation onely. And there is great reason it should be so, That seeing the vse should neuer cease, the Power likewise should neuer determine.

*Moses recei-
ued it as chief
Magistrate.*

Being then not to determine, but to continue, it must descend to those that hold *Moses* place. I demand then, what place did *Moses* hold? Sure it is, that *Aaron* was now the high Priest, anointed and fully inuested in all the rights of it, euer since the 8. Chapter of the last Booke. *Moses* had in him now, no other Right, but that of the chiefe Magistrate. Therefore, as in that Right, and no other, he receiued and held them: So he was made *Custos utriusque Tabulae*: So, he is made *Custos utriusque Tubae*. But who can tell vs better then he himselte, in what right he held them? He doth it in the 5. verse of *Deut. 33.* (reade it which way you wil :) *Erat in Israhel Rex*, or, *in rectissimo Rex*, or, *in rectitudine Rex*, or, *in Recto Regis, dum congregaret Principes populi, & Tribus Israel*: al come to this; that, though in strict proprietic of Speech, *Moses* were no King; yet, in this, he was *in rectitudine Rex*, or, *in Recto Regis*, (that is,) in this, had (as we say) *Ius Regale*, that he might and did assemble

ble the Tribes, and chiefe men of the Tribes,
at his pleasure. Herein hee was, *Rex in Re-*
Elitudine. For this was *Rectitudo Regis*, A
Power Regall. And so it was holden in Egypt
before *Moses*, euen in the Law of Nature: that
without *Pharao*, no man might lift vp hand or
foote in all the land of Egypt: (suppose, to no
publike or principall motion,) and so hath it
bin holden in all Nations, as a speciall Power
belonging to Dominion. Which maketh it
seeme strange, that those men, which in no
cause are so teruent as when they pleade, that
Churchmen should not *uenerit*, that is, haue
Dominion; doe yet hold this Power, which
hath euer beene reputed most proper to Do-
minion, should belong to none, but to them
only. Our Sauour Christs, *Vos autem non sic*; Mar. 20. 26.
may (I am sure) be sayd to the here in a truer
ense, then as they commonly vse to apply it.

To conclude then this poynt, If *Moses* as in
the Right of chiefe Magistrate held this Pow-
er, it was from him to descend to the chiefe
Magistrates after him ouer the people of God,
and they to succeed him, as in his place; so in
this right, it being by God himselfe settled in
Moses and annexed to his place, *lege perpetua*,
by

The chiefe
Magistrate to
succeed in it.

by an estate indefeizable, by a perpetuall Law, throughout all their generations. Therefore, euer after by Gods expresse order, from yeere to yeere, euery yeere on the first day of the seventh moneth, were they blowen by *Moses* first, and after by them that held his place, & the feast of the trumpets solemnely holden, as to put them in mind of the benefite thereby comming to them, so withall to keepe aliue and fresh still in the knowledge of all, That this Power belonged to their place, that so none might euer be ignorant to whom it did of right appertaine, to call Assemblies.

Aarons Assemblies, how called.

Verse 10.

Num. 31. 6.

And how then shall *Aarons* Assemblies be called? with what Trumpet, they? God himselfe hath provided for that in the tenth verse following, that with no other then these. (There is in all the Law no order for calling an Assembly, to what end, or for what cause soeuer, but this, and onely this: No order for making any third Trumpet: vnder these two therefore all are comprised:) This order there God taketh, that *Moses* shall permit *Aarons* sonnes to haue the vse of these trumpets. But the vse, not the property, They must take them from *Moses*, as in the 31. Chap. of this booke

booke *Phinees* doeth, But *Erunt tibi*; (Gods owne words, *Erunt tibi*) must still be remembered: His they be, for all that: *Moses* the owner still, the right remaynes in him: Their sounding of them depriues not him of his interest, alters not the property: *Erunt tibi*, must still be true: that right must still bee preserved. It may be, if we communicate with flesh and blood, we may thinke it more conuenient (as some doe) that God had deliuered *Moses* and *Aaron* either of them one. But when wee see Gods will by Gods word what it is, that *Moses* is to haue them both; we will let that passe as a Reuelation of flesh and blood, and thinke that which God thinketh, to be most conuenient.

Now then if the Trumpets belong to *Moses*; and that to this ende, that with them hee may call the congregation, These two things do follow: First, that if he call, the congregation must not refuse to come: Secondly, that vnlesse he call, they must not assemble of their owne heades, but keepe their places. Briefly thus: the congregation must come when it is called: and it must be called yer it come. These are the two duties wee owe to the two

D

Trum-

למקרא

הקרה

The two duties.

1.

2.

Trumpets, and both these haue Gods people euer duely performed.

And yet not so, but that this Right hath bin called in question, yea, euen in *Moses* owne time, (that we marueile not, if it be so now) and both these dueties denied him, euen by those who were aliue and present then, when God gaue him the Trumpets. But marke by whom, and what became of them.

1.
To come
when they
be called.

The first duety is, To come when they be called: and this was denied (in the 16. Chap. following 12 verse) by *Core*, *Dathan* and their crewe. *Moses* sounded his trumpet, sent to call them: they answered flatly, and that not once, but once and againe, *Non veniemus*, They would not come, not once stirre for him or his Trumpet, they. A plaine contradiction indeed: neither is there in all that Chapter any contradiction *Veri nominis*, true and properly so to be called, but onely that. You know what became of them; they went quick to hell for it: and wo be to them, euen vnder the Gospell (saith S. *Iude*) that perish in the same cōtradiction, the contradiction of *Core*.

Iude 11.

2.
To be called
yet they come.

The second duety is, To be called yet they come: this likewise denied, euen *Moses* him-

himselfe (that they in his place may not think strange of it) In the 20. *Chapter* of this very booke : Water waxing skant , a company of them grewe mutinous , and in tumultuous maner, without any sound of the trumpet, assembled of them selues. But these are branded too: The water they got, is called the water of *Meribah*: And what followed you know; *Cap. 10. 13.* None of them that drunke of it, came into the land of Promise. God swore they should not enter into his rest.

Nowe, as both these are bad: so of the twaine, this later is the worse: The former (that come not, being called) doe but sit still, *Called, and came not.* as if they were somewhat thicke of hearing: But these later that come, being not called; *Came vn-called.* either, they make themselves a trumpet, without euer a *fac tibi*: or els they offer to wring *Moses* Trumpet out of his hands, and take it into their owne. Take heede of this later: it is sayd there to bee *aduersus Mosem*, euen against *Moses* himselfe. It is the very next forerunner to it: it prickes fast vpon it. For they that meet against *Moses* wil, when they haue once thoroughly learned that lesson, wil quickly perhaps grow capable of another; euen

Acts 19. 40.

to meete against *Moses* himselfe, as these did. *Periclitamur argui seditionis* (saith the Town-clearke,) We haue done more then wee can well answere: We may be indicted of Treason for this dayes worke, for comming together without a Trumpet: and yet it was for *Diana*, that is, for a matter of Religion.

You see then whose the Right is, and what the duties bee to it, and in whose steps they treade, that denie them. Sure they haue bene baptized or made to drinke of the same water (the water of *Meriba*) that euer shall offer, to doe the like, to draw together without *Moses* Call.

And now to our Sauour Christs question: *In the Lawe how is it written? How reade you?* Our answere is: There it is thus written: and thus we reade: That *Moses* hath the Right of the Trumpets: That they to go euer with him & his successors: and that to them belongeth the power of calling the publike Assemblies.

Agreeable to
the Law of
Nature.

This is the Law of God; and that no iudiciall Law, peculiar to that people alone, but agreeable to the Law of Nature and Nations; (two laws of force through the whole world) For euen in the litle Empire of the body naturall,

turall, *Principium motus*, the beginning of all motion, is in, and from the head. There, all the knots, or (as they call them) all the coniugations of sinewes haue their head, by which all the body is moued.

And as the Law of Nature, by seeret instinct by the light of the Creation, annexeth the organe to the chiefeest part: euen so doth the law of Nations, by the light of reason, to the chiefeest person: and both fall iust with the Law here written; Where, (by *Erunt tibi*) the same organ and power is committed to *Moses* the principall person, in that commonwealth. The Law of Nations in this point, (both before the Law written, & since, where the Law written was not knowen,) might easily appeare, if time would suffer, both in their generall order for conuentions so to be called; and in their generall opposing to all conuenticles called otherwise.

Verily the Heathen Lawes made all such Assemblies vnlawfull, which the highest Authority did not cause to meete, yea, though they were *in opus*, say *Solons* Lawes: yea, though *sub pretextu Religionis*, say the *Romane* Lawes. Neither did the Christian Emperours thinke good to abate any thing of

To the Law
of Nations.

that Right. Nay, they tooke more straight order: for besides the exiling of the person, which was the Law before, they proscribed the place, where, vnder pretence of Religion any such meetings should bee. But I let them passe, and stand onely on the written Law, the Law of God.

WE haue Law then for vs, That *Moses* is euer to call the Congregation. But though we haue Law, *Mos vincit Legem*, Custome ouer-ruleth Law. And the Custome or practise may go another way; and it is practise that euer best bewrayeth a Power. How then hath the practise gone? It is a necessary question this, and pertinent to the Text it selfe. For, here is a Power granted: and in vaine is that Power that neuer commeth into act. Came then this Power into acte? It is a Power to call the Congregation together; Were the Congregations called together by it? A graunt there is, That *Erunt tibi*; So it should be: Did it take place? was it so? *Erantne illi*? Had hee it? Did he enioy it? Let vs looke into that another while, what became of this Graunt, what place it tooke.

And we shal not offend *Moses* in so doing.

It

It is his aduise, & desire both, that we should enquire into the dayes past, that were before vs, and aske, euen from one end of Heauen to the other; to see how matters haue bene caried. So that, as our Sauour Christ sendeth vs to the Law by this, *In Lege quid scriptum est?* so doeth *Moses* direct vs to the vse and practise by his *Interroga de diebus antiquis*. I doe aske then, These Trumpets heere giuen, this pouer to call together the Congregation, how hath it beene vsed? Hath the Congregation beene called accordingly in this, and no other maner? by this, and no other Power? It hath (as shall appeare:) and I will deale with no Assemblies, but onely for matters of Religion.

The Practise
or vse of this
Power among
the Iewes.
Deut. 4. 32.

Of *Moses*, first there is no question: It is yeelded that hee called them, and dismissed them: and euen so did *Iosue* after him, no lesse then he; and they obeyed him in that Power, no lesse then *Moses*. And as for that which is obiected concerning *Moses*, that hee for a time delt in matters of the Priests office, it hath no colour in *Iosue*, and those that succeeded him.

By *Moses*.

Iosue.
Iosh. 1. 17.

The Couenant, and the renewing of the Couenant, are matters meereley spirituall: yet,

in that case did *Iosua* (*Iosua*, not *Eleazar*) assemble all the Tribes, *Leui* and all, to *Sichem*, *Ios. 24.* called the Assembly at the first verse: dissolued it at the 28. For, if *Iosua* may call, hee may dissolue too: Law, Reason, Sense, teach, That, (*quius est nolle, eius est & velle.*) That calling, and discharging, belong both to one power. Nay, *Demetrius* assembly, though they had come together disorderly; yet when the Towne-clearke (that should haue called them together) did discharge them; they added not one fault to another, but went their wayes, euery man quietly, *Demetrius* himselfe and all: that, they are worse then *Demetrius*, that deny this.

But, I passe to the Kings, (that Estate fit-teth vs better) There, doeth *David* call together the Priests and other persons Ecclesiastical, and that, euen with these Trumpets. And for what matters? Secular? Nay: but first, *1. Chro. 15. 4.* when the Arke was to bee remoued: And againe, when the Offices of the Temple were to be set in order: things meerey pertayning to Religion; And as he calleth them, *1. Chro. 15. 4.* So he dismisseth them, *1. Chron. 16. 43.*

The like did *Salomon*, when the Temple was to be dedicated; called the Assembly, *2. Chron.*

(Chron. 5. 2. dissolued the Assembly in the 10. verse of the 7. Chap. following. The like did 2. Chron. 15. 14. Asa. Asa: when Religion was to be restored, and a solemne othe of Association to be taken for the maintaining of it: vvith the sound of these Trumpets did he it.

Iehoshaphat vsed them when a publike Fast Iehoshaphat. 2. Chron. 20. 3. to be proclaymed. *Iehu* vsed them, vvhen a Iehu. 2. Reg. 10. 20. solemne Sacrifice to be performed. *Ioas* in a Ioas. 2. Chron. 24. 5. case of Dilapidations of the Temple, a matter meerely Ecclesiasticall. *Iosias*, vvhen the Iosias. 2. Chron. 34. 29, 30. Temple to be purified, and a masse of superstitions to be remoued.

In all these cases did all these Kings call all these Conuentions, of Priestes and Leuites, for matters of Religion. I insist omely on the fact of *Ezekias*. Hee was a King; hee gaue Ezekias. 2. Chron. 29. 15. forth his precept for the Priestes and all their brethren to assemble: wherefore? *Ad res Iehouæ*, for the affaires of the seruice of God, yea, God himselfe. There are 14. chiefe men of the Priestes set downe there by name, that by vertue of that precept of the Kings, came together themselues, they and their brethren, all, *ex precepto Regis, ad res Iehouæ*, by the Kings authoritie, for matters meerely of the
E Church.

Church. I knowe not what can bee more playne: The matters spirituall: the persons assembled, spirituall: and yet called by the Kings Trumpet.

Mardocheus.
Hester. 9. 17.

Thus, till the Captiuitie. In the Captiuitie, there haue vve *Mardochee* (when hee came in place of authoritie) appoynting the dayes of *Purim*, and calling all the Ievves in the prouince together, to the celebrating of them.

Nehemias.
Nehc. 7. 64.

After the Captiuitie, *Nehemias* kept the Trumpet still: and by it, first called the Priests to shew their right to their places, by their genealogies, & after reduced them also to their places againe, when they were all shrunke away in time of his absence.

Nehem. 13. 11.

The Maccabees.

1. Mac. 14. 44.

These leade the practise til you come to the *Maccabees*: and there it is but too euident: they professe there expresly to *Simeon*, made then their Ruler, That it should not be lawfull for any *ἐκ τῆς συναγωγῆς τοῦ λαοῦ*: to call any assembly in the land, *καὶ αὐτὸν* without him. A plaine euidence, that so had euer gone the course of their gouernment: Else, how should it come to passe, that the altering of Religion is still termed the deed of the King? that his disposition, godly, or otherwise, did alwayes accordingly

dingly change the publike face of Religion? which thing the Priests by themselves neuer did, neither could at any time hinder from being done. Had the Priests, without him, bene possessed of this power of Assembling, how had any Acte concerning Religion passed without them? In them it had bene to stop it at any time, if they had (of themselves) had this power of Assembling themselves, to set order in matters of Religion.

Thus, from *Moses* to the *Maccabees*, wee see in whose hands this power was. And what should I say more? There was in all Gods people no one religious King, but this Power hee practised: And there was of all Gods Prophets no one, that euer interposed any prohibition against it.

Would Esay (shal we once imagine) haue endured *Ezekias*, him to call, or the Priests to come together, onely by his precept, *ad res Iehoue*; and not lift vp his voice like a trumpet Esa. 58. 1. against it, if it had not bin (in his knowledge) the Kings right, to command, and their dutie to obey? Neuer certainly.

What shall wee say then? were all these wrong? shall we condemne them all? Take

Psal. 73. 15.

heed. In all that gouernment, God hath no other children, but these: if we condemne these, we condemne the whole generation of his children. Yet, to this we are come now; that either we must condemne them all, one after another; the Kings as vsurpers, for taking on them, to vse more Power, then euer orderly they receiued; and the Prophets, for soothers of them, in that their vniust claime: or els confesse they did no more, then they might; and exceeded not therein, the bounds of their calling. And indeed, that wee must confesse; for that is the truth.

Ephes. 2. 15.

This then may serue, for the custome of Gods ovvne elect people. But they vv ere Ievves, and vve vvould be loth, to *Judaize*: and it may be, this vv as one of the clauses of the Lawe of commandements, consisting of Ordinances which Christ came to abrogate.

The practise
or vse of this
Power among
Christians.

I demand therefore, When Christ came, how was it then? will the like appeare in the assemblies since Christ? The very like, euery way, as consonant to that of the olde Testament, as may be. For Christ *Matth. 18.* giueth a promise of his assistance to such meetings: but

but sets no new order for calling of them, other then had bene taken in the old. Therefore the same order to be kept still.

A time there was (you know) after Christ, vwhen they vvere Infidels; Kings and Kingdomes both. A time there followved; vwhen Kings receiued Religion; and no sooner receiued they it, but they receiued this Power of the Trumpets with it. This, to be made manifest, 1. By Generall Councils. 2. By National and Prouincial Councils; that haue bene assembled 3. vnder Emperors, 4. and vnder Kings, by the space of many hundred yeeres.

1. And for Generall Councils, this first: In generall Councils. (to beginne with;) that if those Assemblies be not rightly called, that by this Power are called; we haue lost all our Generall Councils at one blow. The Church of Christ hath to this day, neuer a Generall Council: *una Liturâ*, with one vviipe, vve dash them out all: we leaue neuer a one, no not one. For all that euer haue beene, haue beene thus called and kept. Yea, those foure first, which all Christians haue euer had in so great reuerence, and high estimation; not one of them a lawfull Council,

Council, if this new assertion take place. This is a perilous inconuenience: yet this we must yeeld to, and more then this; if we seeke to dis-able Assemblies, so holden. For sure it is, all the Generall Councils were thus Assembled; all; all seuen (for more are not to bee reckoned:) the eight was only for a priuate busines. The rest were only of the West Church alone, and so not generall: The East and West together, make a generall: The East and West together neuer met, but in one of those seuen, for publicke affaires: vnlesse it were once after, in that of *Ferrara*. And it is well knowen, that vvas in hope of helpe, on the East Churches part, vvhich they neuer had; and so the Councell neuer kept, but broken, euen as soone as it vvas broken vp.

Briefly then to suruey those seuen. And I will not therein alledge the reports of Stories, (they write things they saw not, many times, and so frame matters to their ovne conceits: and many times are taynted with a partiall humour) but only out of authentickall Records in them, and out of the very actes of the Councils themselves, best able to testifie and tel, by whose authoritie they came together. And it is happy for the Church of Christ,

Christ, there are so many of them extant as there are, to guide vs to the trueth in this poynt, that so the right may appeare.

First then, for the great Nicene Councel, the first Generall Congregation of all that were called in the Christian world: The whole Councell in their Synodicall Epistle written to the Church of Alexandria, witnesse, they were assembled, (the holy Emperour *Constantine* gathering them together out of diuers Cities and Prouinces.) The whole Letter is extant vpon record in *Socr. 1. 9.* and *Theodoret. 1. 9.*

1.
Συνεστῆσαν οὖν
ἐκ παντὸς τοῦ βα-
σιλείου καὶ τῆς
ἐκκλησίας οἱ
ἐπισκοποὶ διαβί-
βαντες τὴν ἐπι-
στολὴν ταύτην
καὶ τὴν ἐκ τῆς
ἐκκλησίας

Giue mee leaue to make heere a little stand: For heere, at this Councell, was the pale first broken, and the right (if any such were) here, it went first away. At Nice there were then together, 318. Bishops, *totius orbis lumina* (as *Victorinus* well tearmeth them) the lights of the whole world; the chieft and choyest men for holinesse, learning, vertue, and valure, that the Christian Religion euer had before or since; men that had layd downe their liues for the testimony of the trueth. Did any of them refuse to come, being called by him, as not called aright? Or, comming, was there any one of them that did protest against it?

it? or pleaded the Churches interest, to meet of themselves? Not one.

What was it then? want of skill, in so many famous men, that knew not their owne rights? Or want of valure, that knowing it for such, would not so much as speake a word for it, but sit still, and say nothing all the while? There were then & there present, *Spyridion*, *Paphnutius*, *Potamon*, and diuers besides, (but these I name) that had not long before, for their constancie, had their right eyes bored out, their right ham-strings, and the strings of their right-arpits cut in sunder. Did these want courage, thinke wee? Were they become so faint hearted, that they durst not open their mouth, for their owne due?

Verily, that Councell of *Nice*, (which is, and euer hath bene so much admired by all Christians,) cannot be excused before God or men; if they thus conspired all, to betray the Churches right, and suffered it, contrary to all equitie, to bee caried away; leauing a dangerous precedent therein, for all Councels euer after, to the worlds end. But, no such right there was: If there had bene, they neither wanted wit to discerne it, nor courage
to

to claime it. But, they knew whose the Trum-
pets were: To whom (*Erunt tibi*) was spo-
ken: and therefore neuer offered to lay hold
on either of them, and say; This is ours.

And yet (to say the trueth,) There is no
man of reason, but will thinke it reasonable, if
this were the Churches owne peculiar, if ap-
propriat vnto it, (and so knowen to them
to be) there ought to haue bene plaine dea-
ling, now at the very first Councell of all;
that if *Constantine* would embrace Religion,
hee must needs resigne vp one of his Trum-
pets, and forbear from thence to meddle
with their Assemblies. Was there so? No
such thing. Why was there not? Belike, be-
cause none were there, that had euer been
present at any Assembly, holden vnder perse-
cution, to know the Churches order, and
maner of meeting then. Yes, there was *Hos-*
sius Bishop of *Cordona*, who had held the
Councell of *Eluira* in *Spaine*, euen in the time
of persecution. *Hosius* for the West. And
for the East, there was *Eustathius* Bishop of
Antioch, had held the like at *Ancyra* then too:
(both the Councils yet extant to be seene)
and these two, Presidents of them. Yet were
these

Concil. Eliberis.
Tom. I. 600.

Concil. Ancyra.
Tom. I. 446.

these twaine, two that came first, and late for-
most at the Councell of *Nice*; and neither of
them pleaded or knew of any such right: but
that their Power then ceased; and that *Con-*
stantines Trumpet now tooke place. Sure, if
but this first Councell be well considered, it
is able to mooue much. And the example
of this first was of great consequence; for,
all the rest followed it; and as this went, so
went they. And this for the first.

2. The second Generall Councell at *Con-*
stantinople; Who called that Congregati-
on? Their owne letter to the Emperour is to
be seene, professing they were thither assem-
bled by his Writ.

αὐτοὶ δὲ κατὰ
τὸ μέγεθος τῆς
ἐκκλησίας.

ἡ συνήθεια
ἐν διατάγματι
τοῦ βασιλέως
καταλείπει.

ἡ δύναμις τῆς ἐκ-
κλησίας καὶ τῆς
ἐκκλησίας.

ἡ συνήθεια
ἐν τῇ ἐκκλησίᾳ
καταλείπει.

ἡ συνήθεια
ἐν τῇ ἐκκλησίᾳ
καταλείπει.

Tom. 2. l. 29.
Conueniens
Concilio se-
cund. sacram
praeceptionem.

3. For the third at *Ephesus*; let the Acts of
the Councell (now set out in Greeke) be loo-
ked on; Foure seuerall times they acknow-
ledge, they were thither summoned by the
Emperours ^a Oracle, ^b Becke, ^c Charge, and
^d Commandement.

4. For the fourth at *Chalcedon*, looke but
vpon the very front of the Councell; it pro-
claimeth it selfe, to be there assembled, *Facta*
est Synodus, ex decreto Pijssimorum, & fidelissi-
morum Imperatorum, Valentiniani, & Martiani.

And

And it is well knowen, it was first called at *Nice*; and then recalled from thence, and removed to *Chalcedon*, all wholly by the disposing of the Emperour.

5. So saith the fifth at *Constantinople*, *Iuxta pium iussum à Christo amati, & à Deo custoditi Iustiniani Imperatoris*. They be their owne wordes.

Tom. 2. 579.
2. 666.
Imperator Iustinian. quintam œcumenicam Synodum Episcopis Ecclesiarum euocatis, coegit.
Tom. 3. 237.
244.
Secundū piissimam iussionem mansuetudinis vestre.

6. And so the sixth at *Constantinople*, *Secundū Imperialem sanctionem congregata est*; And, *pro obedientia quam debuimus*. They bee the expresse words of *Agatho* Bishop of *Rome* in the same Councell.

Is qua per mansuetissimam fortitudinis vestre Sacram dudum præcepta sunt efficaciter promptam obedientiam exhibere.

7. ^a And euen so the seuenth at *Nice*, *Quæ per pium Imperatorum decretum, congregata est*, (meaning *Constantine* and *Irene*.)

^a Tom. 3. 453.
^b De Concil. lib. 1. cap. 13.

And these be all the Generall. In all which the force of the trueth presenteth it selfe so clearly, that ^b*Bellarmino* is euen dazelled with it: For, as one dazeled, he sets downe diuers reasons, why the Emperours were to call them, in that very place, where he taketh vpon him to prooue the Emperours were not to call them.

2. But it may be, General Councils haue a fashion by themselves: Those Congrega-

In Nationall
and Prouin-
ciall from
Constantine
to Iustinian.

Euseb. 10. 5.

tions may be called, thus : But *National*, or *Prouincial*, (such as ours,) How? Euen so too, and no otherwise. *Constantine* began with them first, before he proceeded to the Gene-
rall at *Nice*. *His Tractoria*, or Writ, is extant to be seene. *Euseb. 10. 5.* whereby he called the first Prouincial Councell in *France*. For sure, by no Canon could the Bishop of *Syracuse* in *Sicile*, or *Restitutus* Bishop of *London* in *Britayne*, be lawfully summoned, to a *Synode* in *France*, (which they were,) but (as it was in deed) by the Emperors Writ onely. But this he did at the beginning of his raigne, perhaps, while he was yet an vnperfect Christian. Nay, euen first and last, he did the same; as at the beginning he called this; so, in the end of his Reigne, the thirtieth yere, the yere before his death, called he the Councell at *Tyre*, & from thence, remoued it to *Ierusalem*, and from thence, called them to appeare before himselte in *Constantinople*. The letters are to be seene, by which they were called, *Socr.*

Socrat. 1. 34.

Theodor. 2. 8.

Sozom. 6. 7.

Tom. 1. 718.

Zuwestin. 453.

1. 34. The like after him, did ^a*Constans* at *Sardice*, ^b*Valentinian* at *Lampsacus*, ^c*Theodosius* at *Aquileia*, ^d*Gratian* at *Theffalonica*.

It is too tedious to goe through them all:

Onely

Onely for that of *Aquileia*, thus much. Saint *Ambrose*, a man of as much spirit, and as high a courage, as euer the Church had, and one that stood as much as euer did any, for the Churches right; he was there present, and President both. Thus writeth hee from the Councell to the Emperor in his owne name, and in the name of all the rest: *Iuxta mansuetudinis vestrae statuta conuenimus*: Hither we are assembled, by the appointment of your Clemency; and there is no one Councell more plaine, then that of S. *Ambrose* for this purpose. Yea, I adde this, (which is a point to bee considered,) that euen then, when the Emperors were professed Arrians; euen then did the Bishops acknowledge their Pover, to call Councells: came to them being called: sued to the, that they might be called. Came to them, as *Hosius*, to that of ^a *Arimin*; *Liberius*, to that of ^b *Sirmium*, and that of *Seleucia*; ^c Sued for them, as *Liberius* to *Constantius*: as ^d *Leo* to *Theodosius*, for the second *Ephesin* Councell; *Innocentius* to *Arcadius*: And sometimes they sped, as *Leo*: and sometimes not, as *Liberius*, and *Innocentius*: and yet when they sped not, they held themselues quiet, and ne-

Qui ad remotionem altercationis congregare studuit Sacerdotale Concilium. Tom. 2. 718.

^a Tom. 1. 68c.

^b Socrat. 2. 24.

^c Lucifer. oper.

^d Leo. Epist. 9.

uer presumed to draw together of their owne heads.

3

Vnder Kings
from *Iustinian*
to *Charles the*
Great.

Synodus ex
praecepto glo-
riofissimi Regis
Theodorici con-
gregata.

a Tom. 2. 470.
b Tom. 2. 504.

c Tom. 2. 511.

d Tom. 2. 558.

e Tom. 2. 551.

f Tom. 2. 817.

g Tom. 2. 840.

h Tom. 2. 857.

i Tom. 3. 208.

k Tom. 3. 437.

l Tom. 3. 439.

a Tom. 2. 825.

829.

b Tom. 2. 547.

859.

Tom. 3. 67. 79.

87. 181. 184.

204. 216. 374.

a Tom. 2. 270.

Tom. 2. 551.

b Tom. 3. 67.

c Tom. 3. 184.

But it may be, this was some Imperial power, and that Emperors had in this point more iurisdiction then Kings. Nor that neither: For about 500. yeeres after Christ, when the Empire fell in pieces, & these Westerne parts came into the hands of Kings, those Kings had, helde, inioyed, and practised the same power. In *Italy*, *Theodoric* at *a Rome*: *Alaric* at *b Agatha*: In *France*, *Clowys* (the first Christian King there) *Childebert*, *Theodebert*, and *Cherebert*: At *c Orleance* the first, *d Auverne*, *e Orleance* the second, *f Tours*. And after that againe by *Guntbramn*, *Clowys*, *Carloman*, and *Pepin*: At *g Mascon* first and *h second*, *i Chalons*: That which is called *k Francia*, and that which is in *l Vernis*. Twentie of them at the least in *France*.

In *Spaine* by ten seuerall Kings: in two Councels at *a Braccara*, and in *b ten* at *Toledo*, by the space of three hundreth yeres together. And how? vnder what termes? Peruse the Councels themselves: their very Actes speake, ex

a Praecepto, *b Imperio*, *c Iussu*, *d Sanctione*, *e Nutu*,

d Tom. 3. 437. *e Tom. 3. 391.*

f Decree

^f *Decreto, ex g* *Euocatione, h* *Dispositione, i* *Ordinatione Regis.* One sayth, ^k *Potestas per-*
^{missa est nobis}: Another, ^l *Facultas data est no-*
^{bis}: A third, ^m *Iniunctum est nobis à Rege.* See
 their seuerall styles: nothing can bee more
 pregnant. And now we are gone, 800. yeres
 after Christ.

^f Tom. 3. 391.
^g Tom. 2. 840.
^h Tom. 2. 857.
ⁱ Tom. 3. 208.
^k Tom. 2. 504.
^l Tom. 3. 216.
^m Tom. 3. 682

4. Then arose there a kinde of Empire From Charles
 here in the West, vnder Charles the Great: the Great to
 and did not he then take the Trumpets as his Arnulphus.
 owne, and vse them fixe seuerall times in cal-
 ling fixe seuerall Councels, at ^a Franckford, ^a Tom. 3. 640.
^b Arles, ^c Toures, ^d Chalons, ^e Mentz, and ^b Tom. 3. 679.
^f Rhemes? And what sayeth hee in them? ^c Tom. 3. 682.
 Rhemes I named last, take that: ^d Tom. 3. 686.
In conuentu ^e Tom. 3. 693.
more priscorum Imperatorum congregato à pijsi- ^f Tom. 3. 700.
mo Domino nostro Carolo. That he called that
 Conuention by no other right, then as the
 manner of the ancient Emperours had beene
 to doe. Expressing vnder one, both what his
 was: and what the vsage had euer beene be-
 fore him.

The like after him did Ludonicus Pius,
 Lotharius, Ludonicus Balbus, Carolus Caluus,
 Carolus Crassus, and Arnulphus, at the seuerall
 Councels holden at ^a Aken, ^b Mentz, ^c Mel-
 den,

^a Tom. 3. 703.
^b Tom. 3. 832.
^c Tom. 3. 866.

d Tom. 3. 977.

e Tom. 4. 17.

f Tom. 4. 28.

g Tom. 4. 41.

den, ^d Wormes, ^e Colein, and ^f Tribur; and so held it till 900. yeeres: For about that yere (a yere or two vnder or ouer) was holden the Councell of Tribur in Germany, *Cum Concilium sacrum continuari decreuisset*: and ^g *Præsidente pio Principe Arnulpho*, By the Emperour *Arnulphus* Decree, himselfe then President of it.

h Nicen. Can. 5.

i Chalced. Can. 18

k Authent. 131

And if it bee excepted; There are of the Councils which cary in their acts no mention how they were called: For them, wee are to vnderstand, that after the decrees of the first ^a *Nicene* Councell were by *Constantines* Edict confirmed, wherein, (as likewise in the Councell of ^b *Chalcedon*,) it was ordered, each Province should yerely hold their Synods twice: but specially, after ^c *Iustinian* had made the decrees of the foure first generall Councils to haue the nature & force of Imperiall Lawes: (a Law being thus passed for them,) we are to conceiue, the Emperours authoritie was in all afterward, habitually at the least: that is, if not (as in the other) by expresse and formall consent: yet by way of implied allowance, as passed by a former Grant.

Well, thus farre the Trumpet giueth a certaine
taine

taine found. Now after this, there is a great silence in the Volumes of the Coucels, in a manner for the space of 200. yeres, vntill the yere 1180. or thereabout, when the ^aCouncell of ^{a Tom. 4. 101.} Lateran was: and then indeed the case was altered. By that time had the Bishop of Rome by his skill & practise, got one of the Trumpets away, and caried it with him to Rome: so, leauing Princes but one: But so long they helde it.

One of the
Trumpets
gotten away.

Truely, three times so much time as wee are allowed, would not serue for this one poynt of the Councils; but euen barely to recite them, and to cite them, they are so many. You remember how *Abraham* dealt with God for the sauing of the fiue Cities, how he went downe from fiftie to ten: I might well take a course the other way, and rise from ten to fifty, nay sixty, nay leuenty, nay eighty, not so few, of Councils Generall, Nationall, Prouinciall, called by Emperours, by Kings: Emperours of the East, of the West: Kings of Italy, France, Spaine, Germany, (as before from *Moses* to the *Maccabees*: So heere from *Constantine* to *Arnulphus*) for so many hundred yeeres together, extant all, to bee

G shewed

shewed and scene, all cleere and euident, all full and forcible for this Power: as indeed it is a cause that laboreth rather of plenty, then penury of prooffe. And this was the course that of old was well thought of in the Christian world. Thus was the Congregation so long called; neither is there yet brought any thing to force vs to swarue from the way, wherein so many and so holy ages haue gone before vs.

How in the
time of persecu-
tion for
300. yeres
before Con-
stantine.

Yes, something: For what say you to the 300. yeres before *Constantine*? How went Assemblies then? yvho called them, all that vvhile? For diuerse were holden that while: In *Palestine*, about Easter: At *Carthage*, about *Heretiques* baptisme; at *Rome*, about *Nouatus*; at *Antioch*, about *Paulus Samosatenus*. How assembled these?

1.
As in Egypt.

Truely, euen as this people here, of the Iewes, did before in *Egypt*, vnder the tyranny of *Pharao*: they were then a Church vnder persecution, vntill *Moses* vvas raysted vp by God, a lawfull Magistrate ouer them. The cases are like for all the vvorld. No Magistrate did assemble them in Egypt. And good reason: they had then none to doe it. *Pharao* (we
may

may be sure) would not offer to doe it : Not for any conscience (I trust) or feare , to encroch vpon the Churches right : but, because he hated both Assembly and Congregation, and fought by all meanes to extinguish both. But this was no barre ; but that when *Moses* arose, authorized by God , & had the Trumpets here , by God deliuered him ; he might take them, keepe them, and vse them, to that end , for which God gaue them ; to call the Congregation. And none then but he could doe it, because^s to none , but him then , vvas this Power conueighed. They could not say to him now, as before one of them did in Egypt, Who made you a Cōmander ouer vs, to call vs together ? nor pleade in barre of the Trumpets , and say ; Nay, but we will meete still, of our selues , euen as wee did before in Egypt ; we will still keepe our old maner of conuentions. No : for God had now taken another order: God I say, had now done it: And God shal (I trust) be allowed, to translate this Power to the principall member of the body, and to dispose of it, as it best pleaseth him.

Exod. 2. 14.

The very same case fell out againe after, ^{2.} As vnder the captiuitie. in the captiuitie of Babylon; and againe after

Simon

G 2

that,

3.
As vnder *Antiochus*.

that, in the persecution vnder *Antiochus*. And these three, are all the paternes we haue in the old Testament. As before in Egypt; so then they had meetings: but they were all by stealth: yet meetings, then they had. For *Moses* ceasing, and his right with him, the Power deuolued to the body, to gather it selfe (as is vsuall in such cases.) But then, when *Nehemias* after the Captiuitie, and *Simeon Macabeus* after the furie of *Antiochus*, vvere raysed them by God; when God had set them in *Moses* place, they might lawfully doe, as *Moses* before had done; & take the siluer Trumpets into their hands againe: So soone as they had a lawfull Gouvernour, the right returned to him straight: And the Congregation, none of them might then plead, Nay: but as we did in Babylon, or as we did vnder *Antiochus*; So, and no otherwise, vwill vve Assemble still. No, we see the contrary rather: Euen of themselues, they professe to *Simeon* plainly: now, they haue a lawfull Gouvernour, no meeting should be from thenceforth in the land, without him, his priuitie and permission.

1. Macc. 14. 44.

4.
So before
Constantine.

And euen as these two, *Nehemias* and
Simeon:

Simeon: euen by the same right, *Constantine*: by *Moses* right, all, all by the Commission heere penned. By it did *Constantine* resume the Trumpet, and enioy and exercise the Power of calling the Congregation: (For euen *Moses* paterne and practise fūe sundry times at least doth *Eusebius* alledge, in the life of *Constantine*, to iustifie his proceedings still by *Moses* example.) True it is therefore, that before *Constantines* time, they met together as they durst, and tooke such order as they could: They must venture then: there was no *Moses*: they had no Trumpet: and if they had, they durst not haue blowen it. But when *Constantine* came in place, in *Moses* place, it was lawfull for him to doe as *Moses* did: And so he did: and they neuer said to him, Nay, spare your Trumpet: looke how wee haue done hitherto, we will doe so euen still: meet no otherwise now, then in former times wee haue; by our own agreement. As before it was sayd, this had beene plaine dealing: Thus (if rightly they might) they should haue done: Did they so? No: But to him they went, as to *Moses* for their meetings; at his hands they sought them; without his leaue

or liking they would not attempt them: yea (I dare say) they blessed God from their heartes, that they had liued to see the day, they might now assemble by the sound of the Trumpet.

To conclude this point then. These two times or estates of the Church are not to bee confounded: There is a plaine difference betweene them, and a diuerse respect to bee had of each. If the succession of Magistrates be interrupted, in such case of necessitie, the Church of her selfe maketh supplie, because then Gods Order ceaseth. But, God graunting a *Constantine* to them againe, Gods former positive order returneth, and the course is to proceed and go on, as before. When the Magistrate and his authoritie was at any time waiting to the Church, forced she was to deale with her owne affaires, within her selfe: for then was the Church wholly diuided from Princes, and they from it. But when this wall of partition is pulled downe, shal *Moses* haue no more to doe then *Pharaoh*, or *Constantine* then *Nero*? Congregations were so called vnder them: must they be so still vnder these too? No: no more then their maner of meeting

ting in Egypt, (for all the world like this of the Primitiue Church persecuted) was to bee a rule, and to ouerrule these Trumpets heere (in the text) either God for giuing them, or *Moses* for taking them at his hands. This rather: If euer the Church fall into such bloody times, they must meet as they may, and come together as they can: They haue no *Moses*, no Trumpet to call them. The times of *Pharaoh* and *Nero* are then their paterne. But, if it be so happy as to find the dayes of peace, *Moses* and *Constantine* are paterne for the dayes of peace: they haue a *Moses* then: from that time forward they must giue eare to the Trumpet. In a word, none can seeke to haue the Congregation so called (as before *Constantine*) but they must secretly, and by implication confesse, They are a persecuted Church, as that then was, without a *Moses*, without a *Constantine*.

The times then before *Constantine* are no barre, no kinde of impeachment to *Constantines*, no more then the times in Egypt were to *Moses* Right. And indeed no more they were: for *Constantine* and his Successours had them, and helde them till a thousand yeeres after Christ,

Christ, and then one of them (by what means wee all know) was let goe by them, or gotten away from them: It was then gotten away and caried to Rome. But that getting hath hitherto been holden a plaine vsurping; and an vsurping (not vpon the Congregation, but) vpon Princes and their Right; and that they in their owne wrong, suffered it to bee wrung from them. And why? Because not to *Aaron*, but to *Moses* it was sayd, *Et erunt tibi.*

The recouery
of the Trum-
pets.

I. To draw to an end, It was then gotten away, and with some adoe it was recouered not long since: and what? shall wee now let it goe, and destroy so soone that which so lately we built againe? You may please to remember, there was not long since a Clergy in place, that was wholly *ad oppositum*, and would neuer haue yeelded to reforme ought: Nothing they would doe, and (in eye of law) without them, nothing could then bee done: they had incroched the power of Assembling into their owne hands. How then? how shall we doe for an Assembly? Then *Erunt tibi*, was a good text: it must needs bee meant of the Prince: He had this Power, and to him of right

right it belonged. This was then good Diuinity (and what writer is there extant of those times, but it may be turned to, in him?) And was it good Diuinitie then, and is it now no longer so? Was the King but licensed for a while, to hold this power, till another Clergie were in; and must he then bee depriued of it againe? Was it then vsurped from Princes; and are nowe Princes vsurpers of it themselves? And is this all the difference in the matter of Assemblies, and calling of them; that there must be onely a change, & that in stead of a forreine, they shall haue a domestically, & in stead of one, many: and no remedy now, but one of these two they must needs admit of? Is this now become good Diuinitie? Nay (I trust) if *Erunt tibi* were once true, it is so still: and if (*Tibi*) were then *Moses*, it is so still: That we will be better aduised, and not thus goe against our selues, and let trueth be no longer trueth, then it will serue our turnes.

Now sought
to be gotten
away.

1.
By the Pres-
byterie.

2 And this calleth to my minde the like dealing of a sort of men, not long since here among vs. A while they plied Prince and Parliament, with Admonitions, Supplicati-

2.
By the people
themselves,
Penry, Bar-
row, &c.

H

ons,

ons, Motions, and Petitions. And in them it was: their dutie, their right, to frame all things to Their new inuented plot: And this, so long as any hope blew out of that coast. But when, that way they sawe it would not bee, Then tooke they vp a newe *Tenet*, streight: They needed neither Magistrate, nor Trumpet, they: The godly among the people, might doe it of themselues. For, confusion to the wise and mightie; the poore and simple must take this worke in hand, and so by this meanes the Trumpet proue their right, in the end: and so come by deuolution to *Demetrius* and the craftsmen. Now, if not for loue of the truth; yet, for very shame of these shif-ting absurdities; let these fantasies bee abandoned: and (that which Gods owne mouth hath here spoken,) let it be for once, and for euer true: That which once we truely held & maintained for trueth, let vs doe so still: that we bee not like euill seruants, iudged (*Ex ore proprio*) out of our owne mouthes.

LUC 19. 23.

The Conclu-
sion.

Let me not ouer wearie you; let this rather suffice. I. We haue done as our Sauour Christ willed vs, resorted to the Law, & found what there is written: (The Graunt of this Power

Power to *Moses*, to call the Congregation:)
 2. We haue followed *Moses* aduile; inquired
 of the dayes before vs, euen from one ende of
 heauen to the other; and found the practise
 of this Graunt in *Moses* successours; and the
 Congregation so by them called: It remaineth,
 that as God by his Law hath taken this
 order, & his people in former ages haue kept
 this order; that we doe so too: that we say as
 God saith, *Erunt tibi*, this Power pertaineth
 to *Moses*: And that neither with *Core* we say,
Non veniemus: Nor with *Demetrius* runne to-
 gether of our selues, and thinke to carie it a-
 way with crying, *Great is Diana*. But, as we
 see the Power is of God; so truely to acknow-
 ledge it, and duetifully to yeeld it: that so
 they whose it is, may quietly hold it, and
 laudably vse it, to his glorie that gaue it, and
 their good for whom it was giuen: *Which*
God Almighty graunt, &c.

The Edition of the Councels here alledged, is that of *Venice*,
 by *Dominicus Nicolinus* in five Tomes.

